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Hindu Mind Training. By AN ANGLO-SAXON MOTHER. London, Longmans, Green and Co., 1917.—pp. xxiv, 536.

This volume contains seventeen Hindu tales, fables, and myths, with introductory and concluding essays on the Hindu method of education and the relation of that method to various Western methods by Mr. S. M. Mitra, a Hindu scholar and teacher. The stories have the usual charm of the fables and folk-tales of any literature; the longer stories are full of imagination and adventure, the fables are brief and pointed. Among the fables are: the story of the monkeys who first mistook a glowworm for a fire and then stoned a bird for telling them of their error; that of a foolish fish who trusted himself to a hungry crane; and that of the talkative tortoise who, in his desire to talk, let go of a stick which was his only means of safety. Several of the longer tales picture the boundlessness of wifely affection. Damayanti was "one who endured all things faithfully through years of pain and parting, till by the might of her devotion she found her happiness again in the arms of her husband." Similarly, Savitri and Chinta are loyal through adversity, temptation and abuse. Beside this ideal of unearthly feminine unselfishness, certain other distinctly Hindu conceptions appear: the doctrine of Karma—that all one's present fortunes are the result of former deeds, the notion that pains and pleasures succeed each other in an infinite chain of causes and effects, and the notion of fate.

The stories are given, however, not primarily for their literary interest, but as material for psychological analysis and mental training. They are interrupted at frequent intervals by questions (and samples of answers are given) intended to necessitate the exercise of judgment on the part of the reader. The range of the questions is as great as possible; there are many extremely general questions which might be suggested by almost anything and which lead nowhere, such as: "What is common sense?," "Has human imagination a limit?," and "Would you like to remember everything you heard?"; many which call for an abstract comparison when no such comparison can be profitably made, such as: "Which curiosity is the greater drain on the psychic forces, a transient curiosity on a great subject, or a permanent curiosity on a small subject?"; many which demand an impossible comparison of the sexes: "Is it harder for a woman to be truthful than a man?"; and some that seem both vague and trivial, for example, those that relate to the psychology of birds and to the effect of shaving a beard on a man's psychology. Some of the questions refer directly to the matter of the tales and would probably stimulate closer observation and useful reflection. But even when the questions are sensible, the method is, I think, questionable. The stories appeal to the imagination and can only be interpreted by that faculty. Not only is it annoying to the reader, but it is in general unsuited to the material, that these literary units should be constantly broken up by factual or casuistical questions. Myths and fables are artistic creations, representing or criticising aspects of human experience and they can only be understood and utilized through and in the continuous process of experience. The function of literature

in education can be properly stated only by one who perceives the function of literature as art.

KATHERINE E. GILBERT.

A Philosophical System of Theistic Idealism. By JAMES LINDSAY. Edinburgh and London, William Blackwood and Sons, 1917.—pp. xi, 530.

The author explains in the preface that this work is largely due to the wish expressed by Dr. Rashdall, a number of years ago, in *Mind* that Dr. Lindsay would undertake an exposition and defence of Theistic Idealism. Dr. Lindsay disclaims all finality for his work, but claims that it presents a system intelligible, self-consistent, and contravened by no known fact. The work is critical as well as constructive, and there are many American writers or thinkers referred to, either in criticism or approval, in addition to British, French, and Italian writers on philosophy, while the author's collaboration with the leading German philosophical journals has been exceptionally favorable to his knowledge of the developments of German philosophical thought. The contents of the volume are:—Chapter I, "Foundations of Idealism: Laws of Logic and Psychology"; II, "The God of Theistic Idealism"; III, "The Metaphysics of Creation"; IV, "The Metaphysics of Time and of Eternity"; V, "History and Providence in Theistic Idealism"; VI, "The Philosophy of Nature"; VII, "The Philosophy of Science"; VIII, "The Philosophy of Art"; IX, "Freedom in Theistic Idealism"; X, "The Moral Order, and the Spiritual World, in Theistic Idealism"; XI, "Immortality in Theistic Idealism." There is a very full index—twenty-eight columns—of authors and subjects.

The author points out that the work belongs to universal philosophy, and must not be confused with anything so partial, however important, as the philosophy of religion; this is evident from the fact that all the philosophical disciplines are laid under obligation, and from the treatment of such themes as the foundations of Idealism, and the philosophies of nature, history, science, and art. Among the subjects critically but incidentally discussed are Neo-Hegelianism, Neo-Kantianism, Bergsonism, Pragmatism, Voluntarism, Value, etc. No attempt can be made in this bare outline or brief syllabus to give any idea of the range and character of the work; that must be left to those who are sufficiently interested to care to study it. It has just been issued, but already it has been described by the editor of a leading London quarterly review as a "masterpiece."

THE AUTHOR.

The following books also have been received:

The Idea of God. By A. SETH PRINGLE-PATTISON. Oxford, Clarendon Press, 1917.—pp. xvi, 423.

Philosophical Essays in Honor of James Edwin Creighton. By FORMER STUDENTS. Edited by GEORGE HOLLAND SABINE. New York, The Macmillan Company, 1917.—pp. xii, 356.

Studies in the Problem of Sovereignty. By HAROLD J. LASKI. New Haven, Yale University Press, 1917.—pp. x, 297.